C O P Y

"Crime Against Father Duncan."

Metlakatla, Alaska
January 27, 1921

Mr. Edward G. Morrissey
Editor of the Chronicle
Ketchikan, Alaska

My dear Mr. Morrissey:

We have read the articles, including Dr. Condit's letter, and your editorials in the Chronicle on the Metlakatla Church affairs. It would have been better if Mr. H. C. Strong, the Duncan trustee, had attached his name to some of these articles and editorials instead of Messrs. Howson and Hayward and your own self.

Your misrepresentations in the Chronicle have brought upon us, especially myself, an injustice. However, if I had my own way, I would not answer these charges for the public as well as yourself know better than that.

The course of the majority of the people in Metlakatla that have asked for the Presbyterian Church needs no defense. It is a natural course, and had its beginning on August 7, 1887, when the American flag was first hoisted over us at Metlakatla, Alaska. To defend such a course would be like trying to prove that the Ketchikan creek is a humpback stream because some one has said that the same is a red salmon creek and that the humpies are not there and cannot be there. Or it would be something like producing evidence after marriage that one did love his girl and that was why he married her. But there are objections and we must meet them.

What is styled the Christian Church of Metlakatla, as started and carried on by Father Duncan, is a semi-religious, semi-political and semi-business, affair. It is community settlement under the dictatorship of one person. No one knows when he becomes a member of the church and when he ceases to be a member. There is no record kept. The ordinance of baptism and some of the doctrines of Our Lord and Saviour Jesus Christ are not allowed in this church. If the followers of Father Duncan have asked to be baptized, as they have already done, they are discarding the confession of the church. These brethren that fully accept Father Duncan's faith and religious practices have a right to their chosen faith exactly in the same way that others who have chosen other forms of faith have a right to theirs.

Under Father Duncan, if the politics of the community is in bad shape the church is in bad shape also. We can site many instances when the house of worship was closed because of business troubles; or when the cannery, store and sawmill were shut down because of a dispute in the church. Church and state, which is so abhorrent to the mind of every American, is Father Duncan's faith and practice. Whoever pleads for the American way of worshipping God in Metlakatla commits a crime against Father Duncan according to the Duncan trustees.

After we left the Church of England in 1882, there was no new organization at Old and New Metlakatla. It is because of this our parents advised us to join the Presbyterian Church at Sitka when we went there to school in 1888. Many more from Metlakatla later on did the same thing there and in other places in Alaska as well as in the states. If there was a church organization at Metlakatla, it makes no difference what kind it was, there would have been no Salvation Army corps, no Episcopal members, and at this time it would perhaps be thought unnecessary for the majority of the Metlakatla Christians to call in the Presbyterian Church.

When the Metlakatla church building was dedicated in 1897, it was declared the common property of all the people of Metlakatla by the minister of the church himself. On October 18, 1920 the Board of Edlers who was annually elected by the town people to control the use of the edifice, met in the Metlakatla church building, and committed themselves in writing by a unanimous vote to a public declaration that the said church building, as in the past, would be used by any and all religious societies in the town. A very unheard of arrangement. Yet

that was Father Duncan's own arrangement, and that was how we have used it since he died. There have been Congregational, Quaker, Methodist, Episcopalian, Presbyterian, Salvation Army, and what not, ministers, in the Metlakatla church pulpit. The Sunday before last Christmas the head of the Salvation Army in Alaska ordained a new board of elders in this very church. All this agrees with Father Duncan's arrangement.

During the two years, November 1918-October 1920, that I ministered in this church, on the invitation of my people, our attendance was far better than that of Father Duncan's own record. Not only that but the people actually had the courage to ask to be baptized, and be allowed to observe the Holy Communion. In the two years I have mentioned I have baptized 157 adults and infants in this church.

Advised by Mr. Strong, the Duncan trustee, the followers of Father Duncan seized the Metlakatla church building on Sunday October 31, 1920, and ousted the Presbyterian members from the same building. Why didn't they oust the Salvation Army members? Why didn't they put out the Episcopalians? Did the Presbyterian Church, or anyone representing the Presbyterian Church, lay claim to the building? Not at that time, nor at any other time, either before or after, did the Presbyterian Church lay any shadow of claim to the exclusive use of the building.

According to the mandate of the people who built, owned and maintained the Metlakatla Church as a community property, the Presbyterian members in Metlakatla have also a right to use it. They have used it while Father Duncan was living, and they have used it since he died. The howl about the whole thing, about the rascality of one Edward Marsden, about the Government giving orders in religion, about a bill in Congress, and so on, comes from the poor disappointed Duncan trustees. This church building, after its seizure, is restored to its original owner, the town of Metlakatla, by order of the Secretary of the Interior who has jurisdiction over public property on Annette Island.

The followers of Father Duncan have a right to use this church building like anybody else. They have every right to organize themselves according to his faith and religious practices. But when the building is community property, and so dedicated as such by Father Duncan himself, no other band of believers that worship with them can be ousted of the building, as was done on October 31, 1920.

The money in the Duncan will comes from five sources: The subscription of the Metlakatla natives to the business enterprises at Old and New Metlakatla; the subscription of Father Duncan out of his salary; the large money gifts of the American christians for the help of the Metlakatla people; the profits of the business enterprises in which the natives were partners with Father Duncan, and the deductions of fifty cents per day of each male cannery and sawmill hand for the medical fund.

We suppose it is one of the frailties of human nature for a good person to be accidentally separated from his good work. Saul, the King od Israel, did some good work for his country, but his person was dangerous at certain times. The man and the work sometimes differ from each other. Either the man is good, or the work is bad, or they are both good or bad. Caesar was great, but his greatness did not stand in the way when the good of the Roman Empire demanded his removal. People would rather read Dr. Johnson than to be in hid company for he was a glutton. It is the pride of every American that the two outshining figures that combine lovely personal character to the uprightness of public business, are the Father of his Country and the great Emancipator.

So we have divided Father Duncan into two parts: The one, the friend, the life-long Christian brother, the self-sacrificing missionary. The other, the theories, the practices, the work. We revere the one. We have found out by experience that the other is dangerous, and will always create trouble. The remains of the one are in our midst and they are sacred to us. We prefer to end the other with the passing away of the leader.

Sir, if you leave us alone we will perpetuate Father Duncan's memory in a way that will gladden your heart, and not in the way you think we ought to be. We are not an ungrateful people, and your repeated misrepresentations of us in your paper are only harming us and the cause that Father Duncan as a missionary stands for.

After the conventions of June 21 and 22, in which 350 Metlakatla Christians were in attendance, and following the referendum of the 23rd to the 26th, of the same month, 183 of the same christians appealed to the Presbytery of Alaska for a church organization. The Presbytery first sent two of its members here to make an official investigation. These men met with the people and the date of organization, August 1, 1920, was fixed. But every objection had to be met with so the date was postponed to September 15. Some of the enemies had to be consulted so it was again postponed to October 17. After chance was given to any one here to show cause why there should be no organization, the majority opinion was that the petition of the 183 people was in order. The legal formalities were then observed and the organization of the Presbyterian Church of Metlakatla was effected on the evening of October 18, 1920, in the auditorium of the Government building, by the Presbytery of Alaska.

There were 57 persons received to begin with. On Sunday December 19, 1920, there were 147 members and Dr. Condit was right when he gave you that number in his letter of January 4. On Sunday, January 16, 1921, the members numbered one hundred and sixty six (166).

A member of the Presbyterian Church anywhere in the world is admitted as follows: The applicant presents himself before the Board of Elders, with the minister as moderator, and he is questioned about his knowledge of God and His Word, about his own faith, experience, his desire to lead a better Christian life, acceptance of the Confession of Faith and Constitution of the Church as briefly explained, and the like. If the Board is satisfied, he is asked to present himself in a public service and there answer to a few prescribed questions propounded by the minister. After a prayer, the applicant is received into the Church and the fact is recorded in the register. He is not asked to "attach his name to a piece of paper" and there are no fees charged. And it often happens that although a man and woman have only been living together as husband and wife and have many children or grandchildren these two are required to observe a lawful marriage before they become members.

Thus the Church at Metlakatla has grown from 57 on October 18, 1920 to 166 on January 16, 1921, and the growth is gradual. The minister that serves this church has not yet been called and installed. In spite of the very hard times, the church collections which are taken only in the morning services and which are voluntary, have been good. The treasurer reports that on December 31, 1920, $210 worth of hymn and anthem books and other needful things were bought in Chicago and San Francisco, and a similar amount was used out of the same collections for fuel, gasoline, besides small helps to needy friends and members. It is the plan of the Board of Deacons to erect a modern church building to be owned by the Presbyterian Church of Metlakatla, and by the town of Metlakatla.

Aside from the official bodies, we have in this church a good Sunday School. We have also a regular Christian Endeavor Society which is already doing good work among the young ppople, not only in the church but in the town, Then there is the Woman's Society, the Prayer Meeting Band, the Choir and the Orchestra.

Some of you heard our orchestra in the Methodist Church of Ketchikan sometime ago, but you have not yet heard our choir. This new choir of twenty-five members, including the orchestra, all young people, produces uplifting music. We are planning for our own enjoyment the rendering of some oratorio of the class of "Elijah," "Rdemption" or "Israel in Egypt", sometime in the future or whenever we are able to secure books.

Our services are well attended. Through the permission of the local office of the Bureau of Education, we worship in the auditorium of the school house only on Sundays. Our other meetings during the week are held in the private houses and sometimes in some of the society halls. The number of people that come to our services, and that have no wishes to enter the Presbyterian Church and are not in any way asked to enter the C Church, testifies to the character of our gospel meetings.

Our members of 166 adults on January 16, represent an average constituency of between 300 and 350 human souls. The census of 1920 gives the town not quite 600. The Salvation Army claims about 75 or more members, the Episcopalians about 30. These figures are self-evident and they more than bear out Dr. Condit's statements.

The town elections of December 21 and 30, for councilmen and church building trustees did not concern any religious faiths. I was clerk of the mass meeting on December 28 when the candidates for church trustees are nominated and I know what I am speaking about. The words attributed to me in that meeting by Messrs. Strong, Hewson, and Hayward did not accord with the purpose of the meeting, and there were nearly 400 persons present in that assembly.

"One of the (Duncan) trustees is a Presbyterian and it was at the direct suggestion of the Presbyterian Church that he came to settle in Southeastern Alaska." As I said before, you are not to be accused of twisting your facts. If it is Dr. Ben Myers' statement Mr. Strong and yourself are not to blame for such childish story as that. Why did the trustee sell out and return to Kansas City? I am sure the Presbyterian Church has not suggested his return there.

In the early fall of 1903, after I placed 40 school children from Metlakatla and other places in the Carlisle School at Government expense, I pleaded with the Board of Home Missions in New York for a medical missionary. Through Mr. McAfee, one of the Secregaries of the Board, we received an answer John Myers, a Park College student and who was about to finish his medical studies in Kansas City, Mo. On January 1904, on my way home, I had a long talk with John Myers in the rooms of the Y.M.C.A. There and then he fully decided to come to Saxman and establish a medical work for the natives that would also cover Kasaan, Howcan and even Klawock. When Dr. Myers came in May 1904, he started a good work. Patients came from many places and we thought that we would build a hospital in Saxman. He was under the pay of the Church and all his medicines were provided for. He was allowed to charge his services to white people. Like other medical missionaries he dedicated himself to God's services but after only a year's work he deserted his post. Ketchikan was booming in the Spring of 1905 and he opened an office there. Not long after this all the the other brothers, including Dr. Ben Myers, came. After they had made their money, they sold out and went back to Kansas City. I do not believe the Church has anything to do with the movements of one of the Duncan trustees at all.

Just why Messrs. Strong and Myers ever became Dunaan Trustees is one of the mysteries in connection with Father Duncan. That these two men are utterly unfit for their position as administrators of a religious and charitable estate has been many times shown in the muddles that have taken place here since Father Duncan died. Why Father Duncan selected them instead of those Americans whose fitness, christianity, consecration and experience commended their handling estates of that character, is one I think can never be explained.

The difference between Dr. Condit and Mr. Strong is this: The former has spent many days here, has visited the natives in their homes, attended the meetings of both friends and foes, in the many years past. The latter, although so near, has never spent any more than a few hours at a time about twice since Father Duncan died, has never visited the natives in their homes, and much less has he ever attended any meeting of the people in Metlakatla. Between 1896 and 1910, when Father Duncan used to attend business at Sitka and Juneau, the only home in Juneau that always welcomed and lodged him was Dr. Condit's home. The former has shaped his judgment from direct observation and experience, the latter only through a few of our brethren that search for their own personal benefits.

But I am weary of meeting objections. I am longing to serve my God, country and flag. I have worked for the saving of my poor race since many years ago. I appreciate the good that Father Duncan has done, and it was my own family that specially cared for him since 1857. We appreciate what any other man has done for us. We believe that we have more right to the company and welfare of our fellow Indians in Metlakatla and in all Alaska than any group of self-seeking men. It does not trouble me much to be misrepresented, nor to be caricatured in all sorts of ways, nor even to be threatened with punishment. "Blessed are ye when men shall say all manner of evil against you falsely for my sake."

Here is my program: Proclaim the sovereignty of God; teach the Bible as the true rule of faith and life; obey, honor, and serve those who are in authority; uphold representative government and representative rule; plead for the cause of popular and higher education (but not in the belief of some of our men in the Alaska Native Brotherhood); plead for a common Christian brotherhood among all the tribes in Alaska, and encourage and protect honorable business efforts among our people. This is not all. But it gives you an idea of my faith as an American citizen, a converted Indian, and as a member of the Presbyterian Church.

Very respectfully yours,

Edward Marsden

copied January 1945
Unit of Work in Alaska (copy used property of Dr. C. L. Andrews)
FK

Oct.
5th
1937

Dr. Ben L. Myers,
815 Shukert Bldg.,
1115 Grand,
Kansas City, Mo.

Dear Doctor Myers:

Your letter of October 2nd has been received during Dr. Somerndike's absence from the office and we are obliged to hold it for his attention upon his return, the early part of November.

Very sincerely yours,

BH Secretary to Dr. Somerndike.

File ✱ United Christian Council

Dear Dr. Somerndike:

I have often thought I would write to you about matters pertaining to the peculiar situation which exists here. It is likely that you know more about the past history of this place than I do. What I have learned since coming here would make a long story. There are some things which bear on the present situation that I think will be of interest to you.

Aug. 7 was the 50th anniversary of the arrival of this group from Metlakatla B.C., under William Duncan. It is 19 years since his death. You know the circumstances of his will, and the appointment of trustees to administer his estate. All this time that estate has been a live issue, and a very great source of irritation to these people. As you know the trustees have claimed that the Government took away from the estate Duncan's property, leaving only the money, about $150.000 The other side is that Duncan never owned any property, that the whole island is a reservation, and all property belongs to the community. Last winter a letter was received by the council, written by Judge Jas. W. Witten a lawyer of Washington D.C., and a trustee. The letter was to Anthony J. Diamond, Alaska delegate to Congress, requesting that an act of Congress be passed to give the trustees of the Duncan estate a deed to a considerable strip of property between the Church and the school. Mr. Diamond referred the matter to the council for approval. There was also a letter to the council from Judge Witten promising that sometime in the future they would build a hospital here, and the town was to take care of its upkeep. After a great deal of discussion, the council gave an unfavorable reply to both.. Since then this Methodist Alliance proposal has come up. The Elders and people have not been consulted. The first they knew of it was when it came out in the papers. Even the Pastor does not seem to have been consulted.

About two weeks ago the council received a new proposal from the trustees. It also was written by Judge Witten. The new proposition is that the trustees will relieve Government of the expense of furnishing a doctor for this place, and they will pay the entire expense of a doctor who will also be in charge of the Duncan Memorial Church. (This is the name now being used instead of the Metlakatla Christian Church). Formerly the trustees paid $1000.00 toward the Government doctor's salary, and the Gov. $2000.00. The letter also requested that they be allowed to rent the doctor's house for $1.00 a year. The town's share toward the doctor was to build and furnish the cottage, and supply fuel, lights and water. Many of the people mistrust any advance msde by the trustees. The councilmen are wondering if there is something hidden in this offer. The doctor's cottage is on property formerly claimed by the trustees. It was built about six years ago from funds taken from the earnings of the cannery. If they can keep a man living ther long enough, can they get some sort of claim on the property? This proposal came just as Fall fishing was starting, so it was voted to lay the matter on the table until after Fall fishing. It certainly has stirred the people and they are talking pro's and cons continually. Many of the people of the Duncan Church

do not like it as it gives them a half a Minister,and half doctor. Nothing is said as to what becomes of Mr. Tomlinson, the present Pastor whose biggestasset is that he knows their language well,having been born among them. His father wasa a doctor with Mr. Duncan for a long time. Mr. Tomlinson has beenwith these people for five years,coming from Methodist work in B.C. Maybe he is to remain here,but the letter did not so indicate.

Knowing that Dr. Benjamin L.Myers of Chicago is one of the trustees,and a Presbyterian- why should he be against the Presbyterian work here? I would like to verify a report I heard,that he was formerly a physician under our Board and asociated with Rev.Edw.Marsden in missionary work at Saxman. Some think that he might be the doctor that Kohlsteadt is interested in ending here.

The trustees are presenting the Duncan Church with a Hammond organ. Some repairs and alterations are being made for its installation . There is supposed to be some sort of Jubilee celebration,but there does'nt seem to be much enthusiasm about it as yet.

Do you know whether the United Christian Council of Alaska is something independent,or is it a branch of the Methodist Episcopal work under another name? Duncan's will forbade them joining with the Methodist,and now that they seem to have done so,adds to their mistrust.

Yours sincerely

A D Swagger

JOHN L. MYERS, M.D.
BEN L. MYERS, M.D.
WILSON ALEX MYERS, M.D.
DAVID R. BRADEN, M.D.
RALPH R. MYERS, M.D.

File To: Union Christian Council

Myers Clinic

815 SHUKERT BUILDING
1115 GRAND
KANSAS CITY, MISSOURI

TELEPHONE
VICTOR 3925
VICTOR 3926

October 2, 1937

Dr. John M. Somerndike
156 Fifth Avenue
New York, N. Y.

Dear Dr. Somerndike:

I have some knowledge of the correspondence between you and Dr. Kohlstedt regarding missionary matters in Alaska, and especially at Metlakatla. Inasmuch as I lived at Ketchikan, Alaska, for ten years, still have some connection with missionary work in the territory, and am a Presbyterian elder of several years standing, I wonder if I may, without being thought presumptive, add a comment or two.

May I assure you, and any of your associates who may be interested enough to repeat reports, that the Metlakatla Christian Church is in no wise being considered by any one anywhere, so far as I know, for committment to the Methodist Church. So far as I have heard, no one in that denomination has any ambitions in such a matter.

In view of this fact, and in connection with certain statements and a quotation in your letter of September 22nd to Dr. Kohlstedt, may I express a sincere conviction that such matters will help neither the denominational endeavors, nor the Kingdom of God in that needy territory. Rather let us all strive for peace, unity and cooperation "in brotherly love".

I am fairly familiar with the origin, establishment, and history of the Presbyterian Church at Metlakatla. It all began when I was in Alaska. I knew most, if not all, of the participants fairly personally. Though I am a Presbyterian myself, I never have felt that so small a village, there or anywhere else, needed two churches. In that I may be wrong. However, the village is very small, and I am very certain that if the religious bodies there cannot be kindly disposed, they cannot be spiritually strong. Above all things, personal differences and personal ambitions should not be injected into the native thought and program. They will misunderstand such, and the work will suffer.

In fairness to all, may I say that no one has had anything to do with the origin of my impulse to write you about this matter.

I hope you will not misunderstand me. I hope too for the blessing of God to rest on <u>your work</u> and <u>our work</u>, as long as they so exist,

2. Dr. John M. Somerndike

though honestly I long to see greater unity, and less division in the efforts of christian people every where.

Very sincerely,

B. L. Myers

BLM:MM

REFERRED

TO	BY	DATE
Dr. Somerndike	E.D.Kohlstedt	9/30/39

.....For action necessary
.....To answer
... X For your information
.....Information requested regarding

.....Return to
.....Hand to
.....File
.....Especially note the following

REFERRED

TO	BY	DATE
Dr. Somerndike	E.D.Kohlstedt	10/19/37

.....For action necessary
.....To answer
.....XFor your information
.....Information requested regarding

.....Return
.....Hand to
.....File
.....Especially note the following

Excerpts from an October 7, 1937 letter to Dr. E. D. Kohlstedt
from Rev. Robert Tomlinson, Metlakatla, Alaska

"I was very much surprised to learn that Mr. Swogger had written about our congregations, and about our Church as a whole. I thought he was above anything like that. I took the copy of Dr. Somerndike's letter down to Mr. Swogger and asked him to read it; he was very much embarrassed while he read it through. When he finished reading it, I asked him to explain, why he had made such statements, had he counted our congregation at any time? He said, no, that he went on what he was told. I asked him what right he had to report, hearsay, to his headquarters, especially when he knew it was wrong. He said, his headquarters had requested a report of his work. I answered, 'Yes, a report of your work, but not of ours, since I have been here there has only been one Sunday evening, when there were less than 25 persons at our service, and that was last Sunday evening, and as you know, the cannery was running and every available man, woman and child, even school children were working overtime to get the salmon packed, and even at that, there were twenty-two present.'

"I was only a few minutes with Mr. Swogger, before I left he apologized to me, and said, that if he had hurt me he was sorry, and asked me to forgive him. Poor fellow, I pitied him, for when faced with his statements, he had not a leg to stand on, nor an excuse to make, for his false report.

"I have heard that Mr. Swogger's predecessor sent cooked-up reports to Washington about the condition of our Church, but I thought we were past that, and were on the way, at least, to a semblance of brotherly love, without which Christ's work cannot be done. God have mercy on the men and women who have been instrumental in bringing about, among a people so lately won from a state of heathenism, such a state of hatred that exists in the hearts of quite a few here. In the heathen state of these people one tribe continually tried to show up the other, and bring disgrace upon them, if possible, so they would appear at a better advantage themselves, and sometimes I feel that they are not very far removed from that old outlook on life."

C O P Y

83 McAllister St.,
San Francisco, California
September 26, 1937

Rev. E. D. Kohlstedt,
1701 Arch Street,
Phila., Pa.

My dear Dr. Kohlstedt:

In reference to Dr. Somerndike's letter of September 9th, permit me to say once again:

1. I see no reason for dragging the mission boat into the Metlakatla situation. I have never been to Metlakatla and the mission boat has never been nearer than Ketchikan, and I have never met the people or the pastor at Metlakatla, or talked to them.

2. In regard to Douglas I am forwarding you the petition that I left with the people of Douglas for them to sign and forward to me, and also the article that I wrote for the Juneau papers. I have done or said nothing anywhere contrary to this.

3. In regard to Gibson Young, I never heard the name before, hence know nothing about it.

I am

Yours truly,

(Signed) Walter Torbet

Mailed to Salt Lake City

COPY

The United Christian Church
Congregation and Methodist Branch
Douglas, Alaska

Dr. E.Stanley Jones, the great evangelist to the higher castes of India, was the outstanding preacher in the Preaching Missions sponsored by all the leading denominations in America this last year. One of his suggestions for uniting Protestant Churches in great co-operative tasks in Kingdom Building, was to place on the Bulletin Boards of our Churches, "The United Christian Church" and in smaller letters, Congregational, Presbyterian or Methodist Branch.

The great Intermountain Conference for Colorado, Wyoming, Idaho and Utah, sponsored by the Home Missions Council and the Protestant leaders of America voted practically unanimously for this suggestion of Dr. Jones for the Intermountain Area. Dr. Somerndike of the Presbyterian Board was the presiding officer. Dr. E. D. Kohlstedt, president of the Council was present and voted for it. Episcopalian, Congregationalists, Baptists and other churches represented in that Area were all for it.

Here in Alaska next year, there are to be three great inter-denominational Conferences, and it is hoped that there may be the largest possible cooperation in all our protestant work.

In harmony with this great purpose, all Congregational work in Alaska, Nome, Valdez and Douglas is being federated with the Methodist work.

In Nome the Federated Church will be known as "The United Christian Church, Congregational and Methodist Branch."

In Valdez, this name will be used also.

In Douglas the church will be known as the "United Christian Church, Congregational and Methodist Branch."

In Nome, Congregationalism will furnish the preacher, and Methodism will furnish a woman worker. In Valdez, Methodism will furnish the preacher. In Juneau and Douglas, Methodism will furnish the preacher and Congregationalism a woman worker.

This eliminates denominational competition and makes cooperative effort possible. It looks toward real Christian emphasis and a forgetting of non-essential denominational differences.

In our survey of the Douglas situation we are working in complete harmony with Drs. Halliday of the Congregational Board and Dr. Kohlstedt of the Methodist Board. Congregationalism has had property in Douglas for years, and Methodism has had two valuable lots there for many years. Merging all interests in one common cause, the people of Douglas doing their best, a new day can come to Douglas in the matter of church life and Kingdom buibding.

Walter Torbet
Western Representative of the
Board of Home Missions and Church Extension,
Methodist Episcopal Church

Juneau, Alaska Sept. 5,1937

The United Christian Church
Congregational and Methodist Branch

Douglas, Alaska,
September, 1937

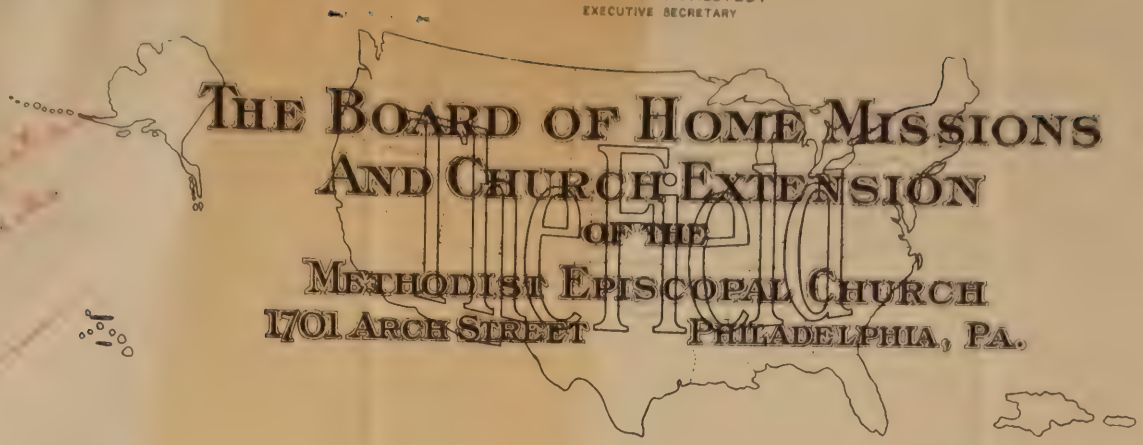
We the undersigned citizens of Douglas, Alaska, believing that the church is fundamental in the life of a community, do respectfully petition the Congregational and Methodist Boards of Home Missions to cooperate with us in establishing in our city the "United Church of Christ, Congregational and Methodist Branch" and we pledge ourselves to cooperate to the best of our ability in the building, maintaining and attending such a church when it is organized in our community.

Signed.....

BISHOP ERNEST G. RICHARDSON
PRESIDENT

EDWARD D. KOHLSTEDT
EXECUTIVE SECRETARY

WILLIAM J. ELLIOTT
TREASURER



THE BOARD OF HOME MISSIONS
AND CHURCH EXTENSION
OF THE
METHODIST EPISCOPAL CHURCH
1701 ARCH STREET PHILADELPHIA, PA.

September 24, 1937

Dr. John M. Somerndike,
156 Fifth Avenue,
New York City, N. Y.

Dear Dr. Somerndike:

Your September 22nd letter is very revealing. Notwithstanding my repeated personal assurances to the contrary, apparently you prefer to accept unjustifiable rumors relative to Methodist missionary plans and purposes in the Territory of Alaska.

You have a copy of the Certificate of Incorporation of the United Christian Council of Alaska, with which your Presbyterian Board was invited to identify itself on exactly the same terms as any other interested communions and that invitation still stands.

The Metlakatla Christian Church has been, still is, and will continue to be an independent body sponsored by the three co-trustees of the William Duncan Estate, of which Board Judge James W. Witten of Washington, D. C., whose denominational interests are Baptist, is the Chairman; and Dr. B. L. Myers of Kansas City, Missouri, one of your leading Presbyterian elders, is the Secretary. Is it so objectionable for a Methodist to be a member of the William Duncan Estate Board of Trustees, serving as a labor of love in behalf of a sacred and historic missionary project, which so richly deserves to be continued and strengthened in every possible way?

Under the circumstances, my dear brother, I feel that a continuance of this sort of correspondence is futile and I have nothing more to say on the subject.

Respectfully yours,

E. D. Kohlstedt

EDK/BG

Church Group Formed For Alaska

Ketchikan Chronicle

Methodist Headquarters In Philadelphia Tells Of Christian Council

An item in "The Living Church" of August 14 tells of the organization of a United Christian council for Alaska, with which Dr. Benjamin L. Myers, a former Ketchikan resident, is affiliated.

The item comes from Philadelphia and reads as follows:

"A United Christian council of Alaska with representatives from the Congregational-Christian church, the Metlakatla Christian mission, and the Methodist Episcopal church has been organized and incorporated in the state of Illinois, according to an announcement from Methodist headquarters" in Philadelphia.

"Formed on July 10, the new organization will have its headquarters at 19 South LaSalle street, Chicago. The council will be an elastic, interdenominational group designed to promote closer co-operation among the participating denominations at work in Alaska. The sponsors hope and expect that other denominations will later join the council.

"Dr. Benjamin L. Myers, a Presbyterian layman, was elected president of the council, the Rev. Howell B. Davies, secretary, and Dr. E. B. Kohlstedt, treasurer."

Nov.
10th
1937

Dr. Ben L. Myers,
815 Shukert Bldg.,
1115 Grand,
Kansas City, Mo.

Dear Doctor Myers:

Thank you very much for your letter of October 2nd. Our Board has always been sympathetic toward every movement looking toward Protestant unity in our own work and that of other evangelical denominations in mission fields where we have common interests. For that reason we have been very sympathetic toward the plans which have been developed by Dr. Kohlstedt looking toward the setting up of the United Christian Council for Alaska.

Being a Presbyterian, you are aware of course that under our Presbyterian polity our mission Boards have no authority to direct individual churches or presbyteries in matters which affect their ecclesiastical relations. All of our churches in Alaska are included in two presbyteries under the constitution of the Presbyterian Church in the U.S.A. and have full autonomy in determining all matters relative to ecclesiastical and administrative relationships.

I have written these two Presbyteries, as I promised Dr. Kohlstedt I would do, informing them with reference to the plans and purposes of the United Christian Council and asking them to discuss the matter in their presbytery meetings and to report to us their attitude toward joining in this movement. They have not yet taken action. Our Board cannot act in the matter until these Presbyteries indicate their attitude toward the proposal.

It is rather unfortunate that so many newspaper reports were published in connection with the visit of Dr. Torbet to Alaska last summer, creating the impression that the Methodist denomination (not the United Christian Council) was planning for an aggressive advance in Alaska without regard to comity agreements and understandings. I took the liberty of relaying these reports to Dr. Kohlstedt simply for his information.

There was some feeling also on the part of our Alaska Presbytery with reference to the reopening of the Methodist church in Juneau, which is situated only a block from our Presbyterian church which is self-supporting and in which the remnant of Methodists in Juneau had found a congenial church home during the years when the Methodist church was closed and without a minister. I fear that Dr. Kohlstedt misunderstood my purpose in relaying this information to him, for he seems to have regarded it as an indication of an antagonistic attitude on our part toward the United Christian Council. Such is not the case. I simply wanted him to be acquainted with some of the difficulties that it would be necessary to overcome before we could bring our Alaska Presbyterians into a favorable attitude toward his proposal.

We have always carried on our work in Alaska with strict regard for the allocations of territory which we agreed upon some years ago, among the evangelical denominations, and we have been very careful to avoid any breach of comity relations. We want above all things to avoid any demonstrations of denominational or interdenominational competition in Alaska mission work. There is no necessity for it. If the spirit of comity is strictly observed by all the denominations, and if each denomination in carrying on its work will be careful to avoid any appearance of zeal to possess the field in the name of its own particular constituency, there is much that we can do unitedly in Alaska, and there are many reasons why we should and can work together.

The Metlakatla situation has been rendered rather difficult largely, I think, because some of our workers in Alaska have gained the impression that the plans of the Duncan church trustees include the merger of our Presbyterian church with the Duncan church. I am quite sure that our Alaska Presbytery would strenuously object to any movement of that kind, especially in view of the fact that the Presbyterian church in Metlakatla undoubtedly is the stronger congregation of the two.

I was very glad to receive your frank letter, and I wish to again assure you of our sympathetic attitude toward the spirit and purpose of the United Christian Council, and of our purpose to do everything possible in cultivating in our two Alaska Presbyteries a friendly attitude toward it.

With best wishes, I am

Faithfully yours,

JMS:BH

JOHN L. MYERS, M.D.
BEN L. MYERS, M.D.
WILSON ALEX MYERS, M.D.
DAVID R. BRADEN, M.D.
RALPH R. MYERS, M.D.

Myers Clinic

815 SHUKERT BUILDING
1115 GRAND
KANSAS CITY, MISSOURI

November 12
1937

TELEPHONE
VICTOR 3925
VICTOR 3926

Dr. J. M. Somerndike
c/o Board of National Missions
Presbyterian Church
156 Fifth Avenue, New York

Dear Dr. Somerndike:

I have your letter of November 10th regarding missionary matters in Alaska in general, and matters concerning Metlakahtla, Alaska in particular.

There are many things in connection with this discussion in which I am greatly interested. My experience and contact with them rather intimately over a period of years, especially my contact with Metlakahtla, leads me to feel that many things could be said. However, I think that I shall content myself today with an expression of gratitude for the privilege of having your point of view, and with the statement that I entertain some hope that I may be in New York City sometime with time enough on my hands that I can drop around and talk the situation over with you. I anticipate that we do not wholly agree in all details, but with fair mindedness and frankness, we might be of some help to each other.

Very truly yours,

B. L. Myers

BLM:MM

Metlakatla

1840)nyx St.
Eugene,Oregon.
July 4th,1939

Mr.A.D.Swogger
Metlakatla,Alaska.

My dear Mr.Swogger:

About two weeks ago a letter came from Dr.James H.Condit which enclosed your letter of June 12,1939,to him. Dr. Condit suggested that since I was at Metlakatla for the period of time I might be able to give you some information relative to the situation there years ago. My time has been so fully occupied directing the University of Oregon Summer Session that I have been unable previously to give any thought to this matter since Dr. Condit's letter came. I shall try to give you some facts regarding the Metlakatla affairs during the time I wa employed in connection with the Native of Indian work by the U.S.Bureau of Education.

I became District Superintendent for Southeastern Aslaks under the Bureau in July 1911. In February,1917,Mr W.T.Lopp Chief of the Alaska Division of the Bureau,came to Oregon and tried to get me to agree to become industrial director at Metlakatla,taking charge of the school and supervising the industrial and commercial activities in which the Metlakatlans,under the general supervision of the Secretary of the Interior,might engage. His chief reason for wanting me seemed to be because I was the only available man aside from himself who believed that the Indians,or Natives,not only of Metlakatla but of southeast Alaska, could be guided to build up industries(such as the cannery) for themselves. He informed me that the Secretary of the Interior wa arranging,in cooperation with the Metlakatla Town Council,to lease to a responsible person or company the fishing rights of Annette Island,with the provision that they would give employment to the Metlakatlans. (I do not now recall whether the lease had been completed at that time,but I think it had.) I refused to accept the job. Later both he and the Commissioner of Education,Dr. P.P.Claxton,urged me through corrospondence to take the job. I finally agreed(I think the latter part of May) to go,under condition that I could select a man to go with me who might later take charge of the work,since I did not want to remain permanently. This was granted and I selected Earnest Parvance who had been for a number of years instructor in manual training in the Cottage Grove,Oregon high school,where I was superintendent fo schools 1916-17, and to which position I returned after two years at Metlakatla,1917-19.

Ket me say that I have not had time to read in full the report of the sub-committee of the U.S . Senate Committee on Indian Affairs labelled,"Part 35",and dealing with the affairs in Metlakatla,of which I first heard in the latter part of April,1939,and which I first saw about a month later. However I have read much of it and must say that I have never before seen such a conglomeration of truth,falsehood,and weird wanderings of imagination as are recorded in that report.

Let me say also that I am simply amazed that Dr.Matthews would lend his voice and his support to only one side of any case,let alone endorsing as truth excepts from letters of various people over many years so obviously selected and put together to discredit the writers of the letters and to twist them into meanings which never at anytime entered into the minds of the writers. And it is still more astonishing when one realizes that this report was prepared over a period

of several years without calling the attention of any one of those it so feloniously accuses, to its preperation or summoning any one of the accused to testify. Dr. Lopp, who died only last April 10, was well known in Alaska and Seattle (where he lived almost a neighbor to Dr. Matthews), Dr. James H. Condit, a minister in the same denomination with Dr. Matthews, Mr. Earnest Purvance now of Coquille, Oregon (who sat as a member of the recent Conference in Kansas City which unted three Methodist demominations, and later sat in the uniting conference here in Oregon for this region) Mr. C.D.Jones, who has been for years superintendent of schools in Hermosa Beach and Baldwin Park Calif., and myself, who could scarcely have been difficult to find since I have been connected with higer education in Oregon for 19 years;- not to mention Dr. P.P.Claxton, nationally known educator who was still in active service in Tennessee the past year- any one or all of these could have been easily available at any time the development of th t report was taking place. Yet, so far as I know, we were all ignored, and some one with vivid imagination whose mind far outran the truth pieced together letters (some of which hadn't the least reference to ~~the~~ Metlakatla) and in their (or his) zeal to glorify the memory of Father Duncan made enemies out of friends of the work he did and created the fiction of the abovementioned report.

But let me turn to the question in your letter: permit me to take them up serially and answer them as if they were addressed to me instead of to Dr. Condit.

1. " Do you know whether or not the Government repreentatives did destroy Duncan's property, viciously tearing down the school building and destroying books, furniture, &c?"

Let me say, as I am willing to say on oath in court or before Congress, that during the period ending when I left Metlakatla in July 1919, not only was there nothing done viciously, but no property such as furniture, books, etc. was at any time destroyed. And, may I add, that I do not believe there was any viciousness or destruction of property afterwards- though, of course, I could not testify to it directly.

Under instructions from the Secretary of the Interior through the U.S. Commissioner of Education and the Chief of the Alaska Division I was compelled to assume charge of property in the name of the Secretary of the Interior. While Father Duncan was living I talked with him, presented the Secretary's instruction as courteously as possible and tried to get him to cooperate with the Secretary. When he shut off the water supply under pretense that he was afraid the pipes would freeze, and the Secretary sent me to confer with Father Duncan (my headquarters were then in Juneau), I even got Dr. Benj. Myers of Ketchikan (one of the Trustees of the Duncan will, I believe) to go with me to Metlakatla and try to persuade Father Duncan to have water turned on. Only when everything else failed did I tell Mr. Duncan that I would repair the pipe and turn on the water- and then I did so courteously. Mr. Duncan called Solomon Dundas and Moses Hewson to watch me. Said Mr. Duncan, "Watch every move he makes". I told Mr. D. in their presence that I would do nothing underhanded, or under cover. I said that every thing I would do would be in the open and I would explain to him, or them, or any others concerned what I was to be done, before doing it. That was a policy I adhered to, and I believe it was adhered to by Mr. Jones, Mr Geil, and Mr. Purnace whenever they were in charge.

The only occasion upon which anything was done without previous explination was when a steamship (the Jefferson, I think) arrived at Metlakatla about two o'clock a.m. on a storm night, when there was a gale of rain and snow. It had lumber for the new school building.

I found also that it had about a hundred sacks of cement. While we had used the warf,we had never disturbed the warehouse. It was the only place where the cement could be saved from the elements. The foreman who came on the boat to take charge of the building in my presence told Moses Hewson(who said he had charge for Father Duncan) that we must have the warehouse. Moses refused to open it. I then told Hewson that we would draw the staple holding the hasp and open the warehouse and explained that I would be responsible for it. We stored our materials there and no harm whatever was done to the building,or any property.

So far as I know,no building was ever disturbed without instructions from the Secretary of the Interior,except in that metter of the warehouse.

After Father Duncan's death,when there was controversy among the Native people themselves and when the Town Council wanted to control directly buildings which Father Duncan had claimed as his own,the Secretary of the Interior instructed to place a placard on the Guest House, the store building and, ~~I think~~ had, I think the home-and-office-building where Mr. Duncan lived. Dr.Minthorn was at that time living in the Guest House. I went and talked with him about the order,and while he thought the Secretary should not have given it,he was perfectly friendly with me in the matter. Regarding the Church,the Secretary had ordered that the key should be turned over to the Church Elders. Daniel Reece was,I think,chairman of the Elders at that time. He was looked upon as being friendly to the smaller group on Indians headed chiefly by Moses Hewson which was generally spoken of as the "Duncan Faction". Dr.Menthorn had the key to the church when the order came. (Personally I was sorry the order cam,for I did not see the need for it) I went to Dr. Minthorn and told him of my instructions. He asked me if I would give him a receipt for the key. This I did,and If I remember correctly,I took a receipt from Danial Reece for it. The key was turned over to Mr. Reece within the same day I received it from Dr. Minthorn,I think. In fact,I believe it was turned over immediately. From that on the Elders controlled the matter of calling church meetings,who should occupy the pulpit,etc. So far as I know,the Council never interfered with the church. Neither do I believe that the repeated reference to"faked" petitions by the Indians to the Government or the Secretary of the Interior has any truthful foundation. Anyone who has given any study to the Metlakatla affairs and records and who had contacts with the Native people knows that there were numerous petitions from 1896 or 1898 on through the years,and while many probably signed or gave their consent to petitions because others asked them to(just as a great many Whites do),I do not believe that any of them was faked.

It should be added here that both the town hall and the schoolhouse under the Duncan regime should have been torn down long before they were. Even as early as 1912,the town hall(the old building with many gables) was scarcely ever used except for basket ball and the Metlakatlans themselves discussed the matter of its safety and thought it ought to be torn down. As a matter of fact,until Father Duncan himself convinced me that because of his senility he should no longer try to lead his people,outside of his pulpit work,I had always praised the work at Metlakatla. When I visited his school the first time,not only was it pitiful to see him laboring with the few children he had there but the physical condition in the school,the matter of heat and light were such that I doubt that a man even with as imagination and crusading zeal of a Mark A.Matthews would have looked upon them as conducive to the welfare of the pupils.

Further more,if there was a library in that building after 1912,I never saw it. The few old school books that Mr.Duncan had therecertainly couldn't be called a library,and I think that he took even them to his home.

2. "Do you know if Marsden was trying to dispossess Duncan and get hold of his work?"

I do not know what Marsden did with regard to Metlakatla before 1912 ,though I had met him often and heard him speak. I never heard him attack Mr. Duncan in any way. Dr. John Myers,whenever he mentioned Marsden in my presence, always had a deprecatory or condemnatory attitude Marsden but never gave me any real reason for it although he seemed to feel that Marsden had been a failure at Saxman and that he was irritating to Father Duncan;. During the years following 1912,I frequently chartered Marsden's boat when no other boats were available or when it was most convenient to get his boat. I traveled with him through sunshine and through storm. Working side by side we fought in the Territorial Legislature for recognizition of Indian citizenship. I never heard him say a n un*christian thing in all my contacts with him. He always praised Father Duncan's work of the first thirty or fourty years. One time I said to Marsden,"You have always spoken well of Mr, Duncan's work for many years. When do you think his work began to deteriorate?" I shall never forget his answer as he looked at me squarely after a moment ~~after a moment~~ or two and replied," when Father Duncan began to listen to the jingle of money." I am inclined to believe that no one ever spoke more truthfully. It was when Mr. Duncan began to claim as his own what all had supposed belonged to the community that a large number of his people began to loose confidence in him.

Since Marsden was originally a Metlakatlan,since he spoke the Tsimshean language from babyhood on,and since his relatives lived at Metlakatla,I think it was perfectly natural for him to want to work among them. I do not think that it was with the thought of dispossing Duncan and grabbing his work. However ,I recall that Dr.Kurlish who was loaned for medical work from the Public Health Service, whom I have always regarded highly and who was in the Indian villages frequently,never fully trusted Marsden and was inclined to think that Marsden wanted to displace the old ggentlman. I was not of that opinion. However, all, I think, who were closely associated with Metlakatla and those who knew it casually and expressed themselves,regretted the fact that Father Duncan had not trained any one to take his place. It was obvious for years before his death that he was unable to direct them either educationally or industrially. Even Moses Hewson told me that Father Duncan should have relinquished the school work long before the Government established a school there. Every one knew that Metlakatla needed leadership and it would probably have been natural for Marsden to feel that he should furnish part of the leadership.. The time finally came when a large number of Metlakatlans favored Marsden establishing a Church there. I kept out of that as much as I could but did not hesitate to express my personal opinion to Dr. Condit and others from the outside who askedfor it.

Marsden never could have handled either the school or industrial matters. He did not know how to handle money. Much of the time he was in debt more heavily than one in his circumstances should have been. I have never heard whether he got his debbs straightened up or not.

3. "Was there any minister serving the Duncan church at the time of the orginization of the Presbyterian Church?"

I do not think there was. I don't know when the Presbyterian Church was organized. That was after I left Metlakatla. It seems to me that Mrs. Minthorn was holding the services in the church but I would not be sure of that. It is my recollection that she began serving the church soon after Mr Duncan's death. Mrs.Baettie says that she taught a class in the Sunday School at the church part of the ~~time~~ year after his death while Mrs. Minthron conducted the services.

4. " Did you know Dr. Tomlinson and any of his reasons for breaking with Duncan?"

I did not know Dr. Tomlinson. I met his son on one a ccassion. So ~~far~~ as I was able to learn, Dr.T's break with Mr.Duncan was similar to that of Mitchell and others who worked with him. They felt that Mr. Duncan was growing old and childish and would make no provision for a successor and would not lead the Metlakatlans in the direction of self-dependence in their community government. Mr.Duncan had ruled forcefully in his younger days and had the idea that he was just as able as ever. When he was about 83 years old Dr.Claxton was in conversation with him in my presence. Mr. Duncan indicated that he wanted Dr.Claxton to close the Government school and leave the educational matters to him(Mr Duncan). Dr. Claxton said" Mr.Duncan you will have to admit that you are getting rather far along in years to take care of the educational work,won't you?" Mr. Duncan replied vey vigorously : "It's my age is it? I want to tell you that every year that passes over my head makes me a more efficient man." I think it was such an attitude that made it impossible for even his best friends to work with him.

5) " Did you know Duncan in his latter years well enough to judge whether he had become unreasonable in his dealings with the people on account of his age?"

I think I have already answered that question. At one time he tried to force the men in the town to work on a road to the cemetery, agreeing to pay them .15¢ an hour when they could get fourty cents an hour,or more, by going to Ketchikan and elsewhere. Because they refused,he was greatly provoked at them and chided them. He built a fence at the entrance to the warf,put a gate on it ,and kept the gate locked,except when the U.S. mail boat came in, or when he permitted certain Natives who would obey him, to use the warf. None of the N Natives whom he looked upon as wanting a new regime in anything was allowed to use the warf. He shut off the water supply for the same reason,although he said that he did it because the pipes might freeze. As a matter of fact when the water was runing, he had only one place where the people could get water and that was just in front of the old store,or nearly in front of it. The town had to haul water or carry it from there. The outlet,or hydrant,was never shut off. It was running constantly,and so far as I was able to learn, was never known to freeze. He cut off the water at the sawmill. That is,the water came to the saw-mill but no further. There was more danger of freezing at the mill,or above it, because the water did not have free flow.

I notice the Reverend Matthews, et., al., in the report indicate that the water pipe-line was damaged,or allowed to deteriorate after the government took it over. Who ever read my letters and took out of them little excerpts here and there to suit their purposes,know that such was not the case. As a matter of fact there were many leaks in the pipe-line and it was much in need of repair when it was taken over. There were so many leaks that I do not believe the water could have frozen if the weather had been considerably colder than I ever knew it to be there. I even took pictures of several leaks and filed them with my report to Secretary Lane.

I would not object to the publication of my letter in full, but it would seem to me that Dr. Matthews decided in his own mind that the workers he mentioned were conspirators and then sought statments here and there in an endeavor to strengthen his decision and wholly ignored the rest of the writings without which there c n be nothing b but a distorted view of conditions dealt with.

I note on page 19464 of the report that Matthews and his asso sociates has a heading "Excerpts from Logan Report Arranged In Deadly Parallel." Personally, I see nothing deadly about it. Both of these columns are true as Major Logan saw the situation. I venture to say that if Mark Matthews had gone there and investigated conditions in asunprejudiced a manner as did Major Logan,his report would have contained just as many contrasting statments- - and with contrasts that would have been much more emphatic.

I trust that you will overlook the typographical errors and that I have answered your questions. I am returning your letter to Dr. Condit and sending him also a copy of this letter. If I can be of further service, do not hesitate to call upon me.

Sincerely yours
W.G.Beattie.

Jan.
24th
1940

Dr. B. L. Myers,
1115 Grand Ave.,
Kansas City, Mo.

Dear Doctor Myers:

I appreciated receiving your letter and I shall take the time to make some close personal observations about the subjects you mentioned when I make my visit to Alaska next month.

When I return from this visit, I shall try to make an opportunity to call in your office in Kansas City and discuss the whole outlook with you.

Cordially yours,

EBK:BH

The METLAKAHTLA Church

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

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Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

United Christian Council

January 18, 1940
Kansas City, Missouri

Dr. Everett B. King
156 Fifth Avenue
New York, N. Y.

Dear Doctor King:

I understand that you, with certain other influential and official persons of several churches, contemplate visiting Alaska this Spring or Summer to study missionary projects and their needs.

I observe that your address is 156 Fifth Avenue, which I have known for many years as a Presbyterian headquarters. I note also that you are "The newly elected Chairman of our joint Committee on Alaska".

Inasmuch as I have been a Presbyterian Elder for many years, am much interested in the trends, especially in Southwestern Alaska, toward interdenominational cooperation on the field, and once lived at Ketchikan, Alaska for ten years, I am prompted to anticipate your visit to Alaska by expressing my point of view on one or two matters.

First, may I say that I believe in interdenominational cooperation in Alaska missions to an aggressive and practical degree. I once wrote to Dr. Somerndyke, giving my reasons more fully on the subject. If you are interested, you might find that letter in the files left by Dr. Somerndyke at the Board rooms. In brief, I believe cooperation of the various denominations would permit of more efficient church units to serve the communities, and would foster a more dignified and appealing religious program among a people, who generally, are not concerned nearly as much with nominal divisions, or organizations, as they are with efficiency and results. That was my impression of the people as I knew them.

While I am writing, I wish to express the hope you may visit Metlakahtla, Alaska, which is notedly historical and outstanding in that territory. I happen to be a Trusteee of the Metlakahtla Christian Mission, which was founded originally for the Metlakahtlans. There is, as you doubtless know, a fund set aside for religious work there. It is active now. It is, in my opinion, quite sufficient for a program to six hundred people.

2. Dr. Everett B. King

I would be happy to know your reaction to this opinion after you have visited the community. It was perfectly sufficient for the community before we Presbyterians entered the field.

I would be happy to meet you if your routing to Alaska might bring you through Kansas City. I hope that open-minded approach to the problems of Alaska by all of us may result in great good for the Kingdom of God.

Very sincerely,

B. L. Myers

BLM:MM